

# THE GLAD



# TIDINGS

AND OHIO UNIVERSALIST.

PUBLISHED SIMULTANEOUSLY IN THE CITIES OF PITTSBURGH, PA. AND COLUMBUS, OHIO.

VOL II. NO. 26.

SATURDAY, JULY 14, 1838.

WHOLE NO. 52.

S. A. DAVIS, Editor.

M. A. CHAPPELL, }  
E. R. CROCKER, } Corresponding Editors.

All communications should be addressed, post paid or free, to the Editor, Pittsburgh, Pa.

## Original.

In the 24th number of "The Glad Tidings," a short article appeared from the pen of A. B. Green, a Campbellite preacher of Norton, Medina county, in reply to the account given by myself of the controversy at Royalton Centre, a long time ago. A few points are embraced in the article, which seem to require the following examination:

It was stated, in my account, that Green and Butler spoke alternately during the afternoon, on the negative of the question. Mr. Green, in *his* article, states that Mr. B. spoke but once in the afternoon. I should think it was more than this; nevertheless, I have no disposition to contend about it, since it is a matter of no consequence how often he spoke. I was willing he should speak all the time, or a part of it, as would be most agreeable to both my opponents. It is enough for the public to know, that their time was occupied, and that they both took part in the debate against me. The reader will perceive at once, that this item of my communication, correct or incorrect, did not affect the merits of the case; but it appears that I did a "tale unfold whose lightest word did harrow up the soul."

I did not say that Mr. Green refused to enter the lists in the evening, from a fear of the consequences that might follow: I only said "he refused to enter, for some cause best known to himself;" and I have this concern for the decision of all present, who will doubtless remember, that he expressed a desire to leave the place that evening, and also complained of some indisposition of body. He manifested no disposition to continue, although he informed the assembly that they had not had an equal chance with me in the debate.—At this I remarked, that they might chose one or two more, if that were necessary to make their chance equal, which remark, I soon found, was a cause of offence to Mr. G., who replied, that I had mistaken his meaning. Perhaps I had, but I have not been able to understand him otherwise even to this day.

Mr. Green complains, that I did not, in my account, give his proof-texts, and the arrangement of his argument, but the truth is, I could not discover much argument about it. The most of what he said was of a practical character, and it gave me satisfaction to find that our views were similar, while I could not, for my life, see his evidences in favor of endless punishment.

The first item of my three-fold position, is not correctly stated by Mr. G. It was not contended that all men would be saved, because it is embraced in God's will *and* purpose. This is too vague for my purpose, when I am contending for the heavenly doctrine of a world's salvation. I said, will of purpose, and then introduced my proof. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that, in the dispensation of the fullness of times, he might gather together, in one, all things in Christ, both, which are in heaven and which are on earth, even in him." I agree with the gentleman, in his practical remark on this passage, that "this will was made known to the apostles, and through them to the nations, for the obedience of faith," and that the apostles who spoke these reconciling words, were the ministers of reconciliation, who besought men in Christ's stead, to become reconciled to God. I also agree, that "the gospel is the word of reconciliation, and is the power of God unto salvation to every one that believeth."—But how much does this affect the mighty question in debate between us?

But, the grossest error in the above article, regards my definition of the Divine will. I never "advanced the idea that God had two wills, one of design and another of purpose. On the contrary, I declared, with much emphasis, once, twice, thrice, and more, that *God could have but one will*, and that was a will of purpose. I then marked the difference between human and divine wills. I observed, that men have a diversity of wills in consequence of their ignorance and want of power: such, for instance, as a will of desire, a will of indifference and a will of purpose. The murderer may desire to escape from the gallows when he has not the power to do it. I am willing that my neighbor should dispose of his

farm, and I am also willing that he should keep it himself. I have nothing but a will of indifference, because I am unable to foresee the result. When Fulton undertook to construct an engine for the application of steam power, he had a will of purpose, and the accomplishment of this will depended entirely on his power to execute. This last is analogous to the will of God. My friend agreed, that the will of God, although a will of purpose, would never be accomplished, because it was not *now* accomplished. If he was correct in this position, then he may open to a very easy method of proving that *nothing* will ever be finished which is not *already* completed! This, however, would seem too absurd for Mr. G. himself to believe. *Gradual progress* is consistent in the divine government, and at the *debate*, Mr. G. admitted it.

The second item of my position, that all will finally be saved, because Christ came to effect this object:" and here we have the gentleman's assertion for it, that salvation through the Saviour can only be effected in the present life. It is strange, indeed, that Jesus Christ has no power in the immortal state to deliver us from the bondage of corruption into the glorious liberty of the children of God, when the bible informs us, in the most unequivocal manner, that "all in him shall be made alive, and that this corruptible shall put on incorruption, and this mortal shall put on immortality."

Third item. "The only power which can oppose the salvation of man, the devil, is to be destroyed." Heb. ii: xiv. Mr. G.'s attempt to show, that my argument, which is a scripture argument, verbatim, would prove too much—viz: the destruction of man—was unsuccessful. I admit the destruction of the devil, will result in the destruction of the *wicked*, but not in the destruction of *men*. The wicked are effectually destroyed, as such *characters*, whenever their wicked habits are broken up, and their conduct reformed. In this manner, the divine principle of the gospel will burn up the proud, and all that do wickedly. We might instance Saul of Tarsus and the prodigal son. These men, as wicked characters, were totally destroyed; they were not left, either root or branch.

J. WHITNEY.

Ohio City, July.



## Editorial Items.

JULY 14, 1838.

### New Volumes.

The Trumpet and Universalist Magazine, by Rev. T. Whittemore, Boston, Mass., has just entered upon its *eleventh* volume without any visible change in character or appearance. Well, it needed no change, for it has always been one of our ablest and most interesting periodicals.

The Universalist Watchman, Mountpelier, Vt. has just entered upon its *tenth* volume.—This too is an old and faithful angel of truth. Rev. J. Wallace, of Potsdam, N. Y. has taken the editorial chair, assisted by Rev. E. Ballou and W. Wright. We wish success to both papers, editors, proprietors and patrons. D.

### Request.

Will some Universalist give an explanation of the following: "The laborer is worthy of his hire." Luke 10:7; Also, of 1 Cor. 16:1, &c. The explanation should be rather practical than theoretical.

### Theological Chart.

We would call the attention of our friends in the country to this cheap, but very useful sheet. Br. Chappell has displayed much taste, and been at much expense in getting up the work. The editor of the Watchman says he would not take *four times* the price of it, for his. The editor of the Trumpet wishes it was in every family in the United States. The editors of the Ladies Repository, Star in the West, &c. &c. speak favorably of the work.

We would suggest that the friends in each neighborhood contribute and send two dollars by some merchant who may be coming to the city, for a dozen copies. Or, if more convenient send by mail. D.

### Removed.

Br. Eusebeus Hoag has removed from Ravenna, Ohio, to Chardon, Geauga co., and taken charge of the interesting church and society recently formed in that place. All letters and papers intended for him should be directed accordingly. May the blessings of Heaven rest upon both pastor and people.

A subscriber returns his paper with the following written on the margin: "What I owe for this paper I'll pay when I come to your city. I don't believe in one man's saving the rest by dying." Very well, we shall be glad to see you, but we have not the pleasure of your acquaintance that we are aware of, as you forgot to write your name, or the place of your residence—hence, we shall not, and *cannot* stop the paper till you call and settle.

### Br. P. P. Fowler.

We are happy to announce to our readers that this brother, recently from the state of New York, has settled with the Universalist Society in Parkman, Geauga co., Ohio. His

time is but partly engaged, we believe, at present, but we trust the friends in that vicinity will improve the opportunity to supply themselves with the preached word. Let destitute societies make immediate application. Success to Br. F. and the people with whom he labors.

### Central Association of Michigan.

We acknowledge the receipt of a pamphlet of 16 pages containing the proceedings of the annual meeting of the above named Association, held at Ann Arbor, June 6th and 7th, 1838; together with a report on the state of Religion, &c., and the Circular Address. It is an interesting pamphlet, because it speaks very encouragingly of the prospects of our cause in that infant state. The meeting is spoken of as having been a very happy one—seven preachers were present, viz: Bros. N. Stacy, E. Gage, T. Wheeler, E. B. Wheelock, G. R. Brown, R. Thornton and G. Sanderson.

### Washington Association.

In answer to the inquiries of a friend, we here state, that we intend, if possible, to be present at the next annual meeting of this body, which we believe is to take place on the last Saturday and following Sunday in August next, at Watertown, Washington co., Ohio.—If we are mistaken in the time and place, will some friend give us due notice? D.

### Pittsburgh Association.

This body will hold its second annual session at Elizabethtown, Marshall co., Va. (12 miles below Wheeling) on the first Saturday and following Sunday in August next. An invitation is extended to all ministering brethren, who can, to attend. G. N. COX, Committee.

At the special request of Bros. Cox and Crocker, of Elizabethtown, we extend an affectionate invitation to all ministering brethren, who can, to attend this meeting on the first Saturday and following Sunday in August next. Will our brethren remember that this region is very destitute of preachers; hence, we need help. We shall expect to meet Bros. Jolley, Chappell, Loring and Torrey, and we hope to see others. May we not be disappointed.

### Theological Seminaries.

The last "Union" contains some "observations on the best practicable means of promoting the knowledge and practice of Universalism, by Rev. W. E. Manley," accompanied with some very candid remarks by the editor. In all that has been said and written upon this subject in our periodicals, we have been a silent and almost indifferent spectator, though we must say that our prejudices, if we had any, balanced on the negative side of the question. More recently, our mind has been considerably exercised upon the subject, and the more we reflect, and the more we learn of the situation of our cause and the wants of the denomination, the more we are convinced that such an institution is called for. We are, in our humble

opinion, deficient in organization in almost every respect—we have not system enough, nor discipline enough. Even our public bodies, such as Conventions, Associations, &c. in many places, are without form and void, and we do verily believe that a thorough reformation in our whole system of government and discipline is actually necessary to enable us to do justice to the great and important cause in which we are engaged. We do not expect our voice will be of much service in this work, but we feel it a duty to speak what we do believe, hoping that the subject will continue to elicit attention till it shall be accomplished. D.

### Randolph, Ohio.

Will Br. Spencer, or Br. Torrey, or some other friend give us some information concerning Nehemiah Horton, John Stevens, Joshua Stevens, Amos Filley, J. M. Stevens and C. B. Beach, of the above named town. Their names were all sent to us as subscribers to the 2nd volume of the Glad Tidings, and one, Joshua Stevens, paid \$1.00, but the P. M. has returned their papers marked, "refused."—There must be dishonesty in this somewhere, and we hope some friend will take the trouble to find out where, and inform us. D.

### Volume 3.

We shall send the first No. of vol. 3, to all our present subscribers, whether they have ordered a discontinuance or not, hoping they will be sufficiently interested to obtain some one to take it in their stead, if they do not conclude to continue it themselves. We shall send only the one No. to those who have ordered a discontinuance, unless we hear from them. All who are determined not to continue should return the first No. without soiling it or writing the margin half over, so as to spoil it. Simply write the name of the person and post office.

### SIBBET'S WESTERN REVIEW, COUNTERFEIT LIST, AND MONTHLY REPORT OF THE MARKETS.

Such is the title of a new work, published in this city, monthly, by E. SIBBET & Co., Exchange Brokers. Terms, \$1 50 per year; or four copies for \$5 in advance. Office, S. W. corner of Fourth and Wood streets.

A work of this kind was much needed in this enterprising city; and we have no doubt but it will meet the entire approbation of the community. We are much pleased with the arrangement of the work, and feel disposed to recommend it to the attention of our friends.

### Letters and Receipts since our last.

P. M., Richmond city; A. W., Watertown, \$2. (all right); P. M., Geneva; P. M., Guysville, \$2. for W. S., and balance of J. S. and S. P. (Is Guysville, P. O. the same that was formerly Coolville?) Rev. G. C. M., Springfield; P. M., New London, \$2.; Mrs. C. G., Erie, (\$1. donation); J. N. C., Baltimore, (all right); S. D., Maumee, \$3. for self and A. R.; O. B. R., Sunbury, (the others are credited); E. R. C., and G. N. C., Elizabeth; J. S., Lancaster; G. W., Zanesville, (all right—you will hear from us soon); J. H., Rutland, \$5. for self, J. M. and A. C., (all right.)



## Original.

## ANECDOTES.

In the fall of 1835 there were a number of cases of sickness in our village, most of which were among those called Universalists. Speaking of this sickness one day before a staunch Baptist deacon, whose faith in the predeterminate counsels of God is purely Calvinistic, the deacon observed in a decided and rather taunting tone, "you Universalists had it put onto you pretty well last fall" "yes," said Br. Fouts, one of your good natured souls who has some wit as well as good nature," "whomsoever the Lord loveth he chasteneth." The deacon saw that though he started first he had lost the race.

In the summer of 1836, I was one day discussing the merits or rather the demerits of a number of the misnamed benevolent institutions of our orthodox churches with this same Br. Fouts, in the presence of one of the main pillars in this corner of the edifice of mendicacy. His zeal directly rose to overflowing, and to defend the superstructure he attacked Universalism. "Your religion enjoins no such duties," says he, "It is very pleasant and unspeakably easy—it gives you neither care nor trouble," "yes," says Fouts "the ways of virtue are pleasant and all her paths are peace," and as you assert, "Christ's yoke is easy and his burden is light." Here was a trite admission of the value of a word fitly spoken,

We have resolved to publish the following, though the writer has resolved we shall not. We intend no offence, and trust we shall give none, or we should not dare to oppose our purpose to that of our friend. If this should not suit him in print, will he let us hear from him again?

## Original.

## A LAY SERMON.

"Is it not lawful for me to do what I will with mine own?"

This text is supposed by many to authorize God to do whatever he has power to perform, or in other words, it makes power the rule of moral right. If this be correct it would seem to imply that no one had a right unless he also possessed the power to enforce it. In the moral world, right and power have never been considered as necessarily conjoined, and the ability of the strong gives him no authority to trample on the weak. On the other hand, the right may well exist without the power to enforce it. We laugh at the folly of the mad man, who insisted that he would shear the wolf because he had a right to do it. His friends asked him if he had considered the danger and the difficulty of the attempt—"ho," said he, "I have considered nothing but the right. I have a right to shear the wolf, and therefore I will

shear the wolf." In pecuniary matters a man is privileged to retain or give away his money as it may best please him, so that he pays his honest debts and administers duly to the wants of his family, but such a right gives no authority to perform an immoral act because he has the physical power to do it. There are, however, thousands in our world who worship God because of his power and who would say with "Holy Willie," if like him they spoke the truth, "I bless and praise thy matchless might." What myriads bow before the invincible arm of Jehovah compared with the few who worship through love, and reverence the moral excellence of his character.

## ANONYMOUS.

## Original.

Extract of a letter to the editor, dated

RAVENNA, July 7th, 1838.

Bro. Davis,—I have just returned from a tour through the counties of Erie, and Crawford, Pa. I find our cause to be gradually progressing under the labors of Brs. Beals and Billings, in that region of country. There are several societies already, and many others about to be organized in those counties. The excitement, and spirit of enquiry which was created by the holding of the Association at Wellsburgh, is great; the friends have become more numerous and zealous, and intend, soon to have preaching the whole time in that place. But still the tongue of *misrepresentation* cannot long remain in silence; it is reported there by our Methodist brethren that you positively stated in one of your sermons delivered at that place (Wellsburg,) that, "The vilest sinner on earth, will wear the brightest crown in heaven."\* You will please make a few remarks in the Glad Tidings, with regard to this subject, that both friends and enemies in that place, may learn from yourself whether the report be true or false.

Yours, &c.

H. TORREY.

\*I positively assert that the person or persons who make such a statement, say that which is *positively* false, as both friends and enemies well know, if they were there, and will testify if they are honest. They would do well to remember that "all liars shall have their part in the lake that burneth with fire and brimstone."

S. A. D.

*Present to the Queen of England.*—A very ingenious hat has been shown to us, intended as a present to the Queen of England—called the Victoria hat. As a specimen of fine texture, it surpasses any thing of the kind we ever saw. It is made of fine grass, gathered in Franklin, Massachusetts.—Mass. Paper.

Many men fail in life from the want, as they are too ready to suppose, of those *great* occasions wherein they might have shown their trustworthiness and integrity. But all such persons should remember, that in order to try whether a vessel be leaky, we first prove it with *water*, before we trust it with *wine*. The more minute, trivial, and we may say *vernacular*, opportunities of being just and upright, are constantly occurring to every one; and it is an unimpeachable character in these lesser things, that almost invariably prepares and produces those very opportunities of greater advancement, and of higher confidence, which turn out so rich a harvest, but which those alone are permitted to *reap* who have previously *sown*.

## Original.

## "THEIR PART."

We are expressly told in Revelation that the unbelievers, the murderers, &c., "shall have *their part* in the lake which burneth with fire and brimstone." Now, this evidently implies that they *will* receive 'their part;' but there is a query in my mind, that if 'their part' be ever coming—endless in duration, whether they would ever be able to say, "God hath rendered to every man according to his works," and I have had *my part* in the fiery lake of conscious condemnation. Suppose I had a loaf of bread and would say to my brother, that he should have his part of the loaf, and thereupon, commence, continue, and *never cease* to give him of the bread, could he, I ask, *ever get his part*? Certainly not, for it would be always coming, and yet, never come. Therefore, Universalists believe that they will certainly have *all* of 'their part'—that they can 'by no means' escape, because the mouth of the Lord God hath spoken it, who will under no consideration whatever, 'clear the guilty;' the whole 'creation' shall have 'their part' 'according to the deeds done in the body,' after which, 'the creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.' Where then, O death, will be thy sting; and where, O grave, thy victory? Death, Hell and the Devil, will then be swallowed up in the lake of fire where they shall receive '*their part*,' which will be an *entire destruction*. Glory unto thee, O God, in the highest, for thy 'Son shall prosper in the thing whereunto thou hast sent him,' and in accordance with thy own *will*, and his declaration, he will eventually 'draw all men unto himself.'

"When sin shall be closed—transgression shall cease,

All sorrow be banished for love, joy and peace;  
The victory then won,—rebellion shall fall,  
And God our Creator, shall be all in all."

Ravenna, Ohio.

H. T.

## Statistics

There are in the United States and British Provinces, 439 Universalist preachers, 879 Societies, 361 Meeting Houses, 49 Associations, 14 Conventions, 6 Seminaries, 18 periodicals. 64 preachers, once Limitarians are now Universalists. Of the periodicals, not less than 30,000 copies are issued weekly. Population, 750,000.

[Chappell's Theological Chart.



## Original.

To the Rev. James Campbell :

DEAR SIR,—I cannot but express my surprise, at your conduct of Tuesday evening last. If you have any of the feelings of a christian, ere this you must have felt that it was reprehensible upon that occasion. It is well known that I accompanied the Rev. Mr. Rogers, of Cincinnati, that evening, who was about delivering an address, to the citizens of Sharpsburgh upon the tender mercies of God, to his erring children, and while waiting at the upper school house door, in company with Mr. R. and others, you rode up and inquired, who gave permission to open the door, and before time was given for an answer, you remarked that the house was private property, and that none had any right there without permission. Mr. R. then inquired, who are you sir, that you ask such a question? I then observed, that is Mr. Campbell, the Presbyterian Minister, and this sir, is Mr. Rogers from Cincinnati.

You sir, then observed that the people at the upper end of Sharpsburgh, were civil, decent people, and would not be insulted by Universalists, or their abettors. As soon, as you gave me time to speak, I informed you that the school directors had given permission, when met in council the day before, and that one of them, was, then coming to meet you who would answer your question, you answered that you wished me to know who I was talking to, that you would not be insulted, I replied, that I knew who I was talking to, a worm of the dust, but that I meant no insult, nor would the principles of the Gospel, I believed in, allow me to offer insult to any one, with impunity, with that you turned your horse and rode away, to meet the school director and some others who were quietly coming along to hear Gospel tidings.

If you sir, were to preach the Gospel to your own hearers, you would learn to govern your own passions, and not give way to wrath, and if you were the champion, in the cause of truth, that you would wish to be thought, you would have come and heard, what the impostor had to say, (for you, doubtless thought Mr. R. such,) then, sir, if Satan hurled his fiery darts, it would have been your province, to have armed yourself with the panoply of your master, and with the sword of the spirit turned asside all his machinations, or if not able to be prompt upon the occasion, you might by the Sunday following, produce all your arguments Pro and Con for the edification of your own audience.—But my dear sir, how stands the case with your own people? have you not sown the seeds of discord among them? have not some of your oldest members, and best supporters left you, or upon the eve of so doing, and why? because they think your

actions are not in accordance with the spirit of the Gospel, and you have been told, publicly told, that you were in the habit of prevarication and could not always speak the truth, but when it answered your purpose. When the Saviour of men sent forth his disciples to preach the Gospel of peace, they used no ostentation, but spoke as the spirit of peace dictated, does the spirit of your Father speak in and through you? A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things, for out of the abundance of the heart the mouth speaketh, by thy words thou shalt be justified and by thy words thou shalt be condemned.

We are informed by an apostle that God will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life; but to them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. Thou that makest thy boast of the law, through breaking the law, dishonorest thou God. The same apostle saith the fruits of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith meekness, temperance: against such there is no law.

Now, sir, I candidly ask you, which of the above rules suits you? bring your general deportment to the test, examine what root of bitterness, lies at the foundation of your action, have you the love of God, at heart, does your love to immortal souls, induce you to cheer up, a desponding and perishing world, do you give due diligence to make your calling and election sure? do you labour as a faithful servant, that needeth not to be ashamed, righteously to distribute the word of truth and to administer to each their portion in due season? or do you not rather lounge away your time in indolence and old wives fables, which engender strife, and is worse than useless to those who indulge therein. I beg leave to inform you, sir, that I have no desire to pry into the secret recesses of your motives, but I may form a judgment of your public actions. You observed that the people of Sharpsburgh about where you lived were civil and decent, I do not know whether you considered yourself a specimen of their civility, but I know many of your civil neighbors who are so decent as not to approve of your conduct. In the spirit of love I sincerely hope you will see your error and that you will as sincerely acknowledge it, and hope to hear from you in a few days, otherwise you may expect to receive a few more thoughts upon the subject. When you desired me to know who I was talking to, you should recollect that you were the challenger, and I merely answered your questions.

You call yourself a minister, truly, it is an important calling and adds considerable

consequence to a worm of the dust, you must consider, sir, that you were speaking to two others, older in the ministry than yourself, one of whom lived before you trod this mundane sphere. Believe me, sir, I wish to remain yours, in the spirit of the Gospel of reconciliation.

T. C. LEWIS.

PINE CREEK, July 7th, 1838.

## Original.

## FRIENDSHIP.

My last remarks were upon *contentment*. At present I wish to say a few words upon *friendship*. But O, what an infinite difference is to be seen in these two propensities of the human mind!—Argument too strong could not be urged against seeking the former, nor can words be found to dilucidate the importance of a possession and cultivation of the latter. Friendship is necessary on all occasions: without it no one is capable of performing a virtuous action: with it, life is a blessing: without it, a continual curse.

Well, now my friend, you are just launching forth among an apparently friendless and cold-hearted people. When you gaze around, and behold the dealings of mankind, one with another, you are probably lead to think that *friendship* is not in man—that each one is acting the part of the misanthropist and the stoic. This may be *your* conclusion; and you may have been lead already to say, that you will take a neutral stand, where your future prosperity will not depend upon the acquisition of friends. If this be your determination, let me first say to you, that you will strew your own path through life with obstacles which, if not immediately, will eventually be found difficult to surmount. If you would have friends you should be friendly. And who could say he wished not friends? Well, then, the first thing necessary, is, that you learn the art of acquiring friends. To do this, it is not necessary that you should always *feel* a warm attachment to every one with whom you chance to become acquainted; but that you *always manifest* a respectful and courteous feeling toward them. It is also necessary, that you acquire (which is easily done by practice) a cheerful and pleasing mode of address. As for myself, I would as lief that an acquaintance of mine would never take the trouble to call upon me, if he felt so cold and indifferent that he could not, at least, now and then, throw a smile upon his countenance, which would give some evidence of reciprocal friendship.

When one has acquired the art of *pleasing*, he may rest assured, that friends will not be wanting. No, if we divest ourselves of all those little failings, which we are all very subject to, and exercise on all occasions, that discretion, which our own sense of propriety would dictate, we should not feel grieved for the want of



friends. To have friends we must be friendly. Yes, and here, I fear, is the difficulty. Too many reject the means by which only, friends are to be obtained. Why, if you had no other object in view than self-gratification, (which, by the way, I think almost impossible) but cherished a spirit of *friendship*, you would be much more happy than if you were void of it. We are all, both young and old, moving along in the world by one common incentive, the *desire for happiness*; but alas! how many courses we are taking! Yonder goes one to bathe his hands in the blood of his brother, that he may possess himself of his money; another one is filching from his neighbor; another one is practising his slight-of-hand at the gambling table; another is swollen with revenge, which he is not willing to let go till it is satisfied with blood; and these are but few of the means resorted to to obtain that jewel, which is within the reach of all. There are a thousand different means employed by those who hold high and respectable stations in society, which frequently fail to accomplish the desired object. What, let me inquire, is the cause of all these stratagems—these disappointments and turmoils among mankind? Has the fundamental principle, from which all noble feelings emanate, been your guide? Has *friendship*, which occupies so conspicuous a place among the attributes of God, been an actuating principle within you? If not, permit me to recommend it you—let *all* receive some part of it—foster it in your hearts—and let all your associations with mankind be sweetened by its holy influence; and soon, when you shall leave these associations, may that *friendship*, which you have thus nourished, ripen into that pure *love*, which shall ever be your theme of exultation at the throne of God.

B.

### Original.

A CONFERENCE was held in the Universalist institute of Ohio city, on the 20th of last month. Eight preachers were present, Bridescome, Tenney, Loring, Saddler, Hoag, Messenger, Dinsmore and Whitney, and four good discourses were delivered on the occasion. The building was but just completed, and therefore this opportunity was improved in dedicating it the worship of our Common Parent; that is one *story* of it, which has been furnished expressly for the meetings of our Society, until we build the meeting house, that is now in contemplation. This institution, under the care of Br. Dinsmore, commenced operations on the 18th of June.

The regular annual meeting of the Murray Association, will be held in this institute on the last Saturday and following Sunday in August next. And it is recommended by our council, and earnestly desired, that every Society will immediately call a meeting—if they have not done it already—and appoint a committee of three to examine their respective Societies, and report thereon at the time.

J. WHITNEY, S. Clerk.

Ohio City, July 6th.

## THE GLAD TIDINGS.

PITTSBURGH, JULY 14, 1838.

### Close of the Volume.

Another, the second year of our editorial labors has passed away. And, O, what causes have we for gratitude to God, for his many mercies! We have been sustained in our labors, been blest mostly with good health and surrounded with friends. The year past has been one of universal embarrassment, and we have participated largely in it—but we have thus far been able to outride the storm, which encourages us to press on with high hopes for the future.

As our paper was started, and has been thus far continued under many disadvantages; and as many have been doubtful of its continuance, we deem it proper to give a brief statement of its rise and progress.

No. 1 of the Glad Tidings was issued the 23d of July, 1836, with about 80 subscribers, and without a capital of one dollar. At the expiration of the first 5 months, the Christian Telescope, published by Br. M. A. Chappell, at Columbus, Ohio, having about 300 subscribers, was united with it. At the expiration of the first year we found ourselves about two hundred dollars in debt, with accounts to the amount of four hundred dollars to meet it.

The last year has been much more severe—the increase of subscribers has been less, and collecting much more difficult. The establishment now stands as follows: 1300 subscribers—in debt for paper and printing \$300; due on subscription \$800. It will be seen by this statement, that all that is necessary to enable us to go on rejoicing, and to improve the appearance of the paper is, that every subscriber forward his arrears immediately. We know the times are hard, but it is but little from each, and it would be every thing to us.

On the whole, we have reason to be thankful, and tender our grateful acknowledgements to those friends who have paid punctually, and especially to those Agents who have aided us by obtaining subscribers, and forwarding money. We intend to double our exertions and our expense in your behalf, in future, and we ask you, individually, to continue, and if possible, increase your favors.

We shall be sorry to part with any patrons now in these times when we most need them, but if any are determined to discontinue, we beseech of them, as they love the cause in which we are engaged, to get another to take the paper in their stead. This, they can no doubt do, without injury to them, and it would be a great help to us.

D.

### To Correspondents.

The very acceptable article from L. Davis and several others must lay over to the next volume.

The letter from our esteemed friend, 'A Sis-

ter' in Erie co., Pa. shall appear in the next No. We know not how to express our thanks for her good wishes for our success. Her donation is gratefully accepted, not so much on account of its value, as from the motive which prompted it.

### The Difference.

A wealthy man, a professed Universalist, writes us a letter, postage unpaid, that he likes the Glad Tidings well and should be glad to continue it, but the times are hard and he is under the necessity of requesting a discontinuance.

A lady writes us from Erie co., Pa. that she wishes us success, and as a proof of her sincerity encloses a dollar as a present, and pays the postage on her letter.

Here is the difference. Reader, which is the Universalist?

### An Offer.

We have several imperfect sets of the first volume of the Glad Tidings, with from one to five numbers missing, which are of no use to us, but they contain useful and interesting matter, and would do much good if circulated. We hereby offer to give one set as perfect as we can make it, to any person who will send the names of two new subscribers to the 3d volume, with \$3. in money, free of expense. There are hundreds, no doubt, who could easily avail themselves of this offer, and I doubt not, they would value the volume more than the subscription price.

We have also about 50 perfect sets of the present (2nd vol.) from No. 4, one of which we offer to give to any person who will send the names of three new subscribers to the 3d volume, with \$5. which may come at our expense and risk.

For a \$2. bill, we furnish the last half of the 2nd and the whole of the 3d volume. Will those who receive this, have the goodness to act, and also induce others to do likewise? A little exertion on the part of each, would raise our periodical to a proper standard. D.

### Abner Kneeland.

It is with shame and regret that we learn this individual has, after four years wicked and unrelenting persecution, been sentenced to sixty days imprisonment in the common jail, for an alleged blasphemy. O, land of the pilgrimes! thou hast surely gained to thyself an unenviable notoriety for hanging witches, whipping Baptists, banishing Quakers and imprisoning Infidels. Good Lord, deliver us, from the mercy of bigots!

We regret the whole of this circumstance for several reasons. First, because we consider it cruel and unjust; secondly, because it will have a tendency to increase infidelity rather than suppress it; and thirdly, because it does no good to any one, and will be an injury, not only to the persecuted, but to the whole community.



**The Prospectus.**

We send this week, a prospectus on a separate sheet to some of our Agents and friends, of whom we expect much assistance for the 3d volume. We shall delay the paper a couple of weeks, that we may get returns as far as possible. Our friends must know the disadvantages under which we have labored, and be ready to excuse all deficiencies in time past, and help us to go on more prosperously in time to come. A very little assistance from each one of our friends would place the establishment on a permanent basis. We are making many sacrifices ourselves, and are using every means in our power to make the paper useful to the cause which it advocates, and to the community in general. Have we a subscriber, or is there a Universalist in the country, who is not willing to spend a little time and labor to obtain a few new subscribers, and thus aid the glorious work of salvation? We need a large increase to our list, and as the price is so very low, we know it can be obtained.

As the paper is now to be published every week, we do hope that all our present subscribers will continue, and each one endeavor to obtain one more. Brethren, remember, we cannot get trusted for paper or printing one and two years—we are obliged to pay for most of it in advance. Think of these things, brethren, and take hold and be co-workers with us, and we will endeavor to do you good. EDS.

**"Fat Salaries," &c.**

An esteemed friend has written us a long letter in which he censures some of our preachers pretty severely, though he calls no names. I have tried the coat on—it hits in one place to be sure, but as a whole, it will not fit. He says that some of our preachers have said much about and against the "fat salaries" of the partialist preachers, and yet seem to manifest more love for money than for the cause of Universalism, themselves. He knows of some who lay up two hundred dollars a year, and are constantly complaining because the people do not pay them enough. He recommends to us preachers who are in the habit of complaining through the papers, because the people do not give us enough, to cease our complaints, lest the people should think money is all our object.

The above is but a small part of what our friend says upon this subject—we withhold the letter, as it is rather pointed and might give offense. We have quoted thus much in order to correct two evils; for there is error on both sides. I have no doubt but our brother has cause for censure—preachers like the rest of mankind, like money, and perhaps some of them go too far to obtain it, and thus injure their own influence and the cause. I contend that a preacher should be satisfied with a comfortable, genteel maintenance for himself and family. That, certainly he ought to have.—But there are two, in my humble opinion, who

come short of that, to one who gets above it. In some places our friends are liberal and give to their preacher almost to a fault, in others, they seem to think their preacher needs little or nothing, and hence his family suffers.

If a preacher manifests too much love for money, the people will complain. Now, if a preacher gets nothing, has he not the same right to complain? It would seem so. But I would that all grounds for complaint were done away—that the people would all learn what this meaneth: "the laborer is worthy of his hire"—and that all preachers would be good soldiers in the army of Christ, and learn to be "content with their ways." May the time soon come when it shall be even so.

**Agency.**

Will the following named brethren act as agents for the Glad Tidings:

James or Chas. Sherman, Elk Creek, Pa., Josiah Terrill, Harts Cross Roads, Pa., W. W. Chase, New Lisbon, O., R. C. Hopping, Alton, Ill., A. Dodge, Jr. Oxford, O., S. B. Whiting, Ashland, O., Otho, Arbogast, Buck Creek, O., C. Rich, Conneautville, Pa., John Landers, Fairview, Pa., A. Cowles, Spring Centre, Pa., J. N. Clark, Ellicott's Mills, Md., O. D. Wade, Evansburgh, Pa., John Miller, Meadville, Pa., John Whiting, Hammondsburgh, Pa., P. M., Coal Run, O., S. Eaton, Monroe, O., John Brooks, Lines Mills, Pa.

We should esteem it a great favor if any of our friends, either male or female, whose names are not mentioned as agents, would act in that capacity. We fondly anticipate much assistance from our sisters in the faith, especially in Western Pennsylvania, Virginia and Ohio.

**Request.**

*Rev. Mr. Smeadmer,\* of the Methodist Order.* As I know nothing about the residence of this gentleman, I would thank the reader, if convenient, to present him the following communication. Dear sir, I have the pleasure to inform you that our house of worship is now completed and is used by us on every Sabbath. As you have publicly oppressed a desire and determination to meet me in discussion of our respective views, you will have the goodness to tell me through this paper or by letter, for you know my location, what time will be most convenient. My arrangements will be made accordingly. Yours, Respectfully.

J. WHITNEY.

Ohio City, July 5th, 1838.

\*Is this the same individual who destroyed Universalism so many times in the vicinity of Loudon and McConnellstown, Pa. and Clearspring, Md., about two or three years ago? and who told Maj. James Patton, of Loudon that he so completely silenced Br. Jacob Meyers in a debate, that he (Br. Meyers) had renounced Universalism entirely? and who told many other strange stories thereabouts, which no candid person would believe? and who, when among Methodist, was a Methodist, among Presbyterians, a Presbyterian, among

Seceders, a Seceder, &c. &c. And finally, whom each denomination refused to own, and against whom most of the churches were closed, after his character was made known? If this be not the man, well; but should it happen to be the one, we surmise that Br. Whitney would gain nothing by being in his company. ED.

**Western Pennsylvania.**

The accounts from almost every part of western Pennsylvania, are very cheering; multitudes of believers seem to have risen up at once, and they are such men too, in general, as will do honor to the cause. More preachers are wanted to proclaim the word of truth to them, and to assist in organizing them into churches and encourage them to live as becometh christians.

We do most earnestly recommend them to form churches in every place where there are half a dozen believers, and to hold regular meetings, either with or without a preacher. Much good can be done in this way, and it will have a tendency to raise up preachers among themselves. Go on brethren, in the good work—never slumber at your posts—do not wait for a preacher to come and assist you, but take hold of the work yourselves and prepare the way for a preacher. You will not lose your labor, for you will be blest in the deed. Every believer should be a preacher in some way—if your neighbors wont or cant hear Universalist preaching, encourage them to read periodicals—lend them yours, and finally, you will get them to subscribe—next, to hear, and then to believe, when this is done, you have saved a soul from bondage. D.

**Religious Notices.**

Br. P. P. Fowler appoints to preach in Gustavus on the last Sunday in this month. The subsequent part of that week and the following Sunday, he will spend in Andover, or Fowler, or some other place in the vicinity, provided applications be made to him at Gustavus.

Br. Geo. C. McCune, who has been traveling several weeks through Ohio, is expected to preach in the Universalist church in this city, on the last Sunday in this month.

Will Bro. Leidy inform us where to address him?

**DEDICATION.**

The new and very commodious Church, erected by the Universalists at Springfield, Clark co., O. is to be dedicated to the service of the true and living God, on Wednesday, 25th of July next. Sermon, by Br. Geo. Messenger.

On the following day, Br. Messenger is to be installed as pastor of the Society.

**MARRIED,**

In this city, on Thursday, 5th instant, by Rev. S. E. Babcock, Mr. MUNSON H. TREADWELL to Miss MARGARET RANDALL, both of Pittsburgh.

**DIED,**

At Pierpont, Ohio, May 29th, GEORGE L., youngest child of Lampron Wright, Esq., aged 14 months. "Of such is the kingdom of Heaven."



## INDEX TO VOL. II.

Annotations, E. R. Crocker, no. 3,	70	Discussion, Skinner vs. Campbell,	137	Letter from Bro. Beals,	70
A passage in the Life of Louis XIV.	12	145, 153, 161, 169, 1, 9, 25, 33, 39, 57		“ to E. R. Hubbard by E. H.	84
Address to young ladies,	23	73, 81, 10, 5, 113.		“ from Bro. Beals,	85
A serious question,	36	Discussion at Elyria, O.	15	“ to Rev. G. Brown by the Editor,	94
A leaf from my journal,	54	“ at Freeport, O.	29	101, 125, 132.	
An idea,	77	“ at Watertown, &c.	132	“ Rev. M. Tichnell, E. R. C.	126
A compliment,	124	Dialogues,	67, 109, 174	“ from Bro. Whitney,	182
Affairs in Akron &c.	125	Dedication, Baltimore,	52	“ A. B. Green,	189
Anecdotes,	127, 142, 151	“ Perrysburgh, O.	69	“ J. Whitney to Mr. Green,	201
Appointed unto men once to die &c.	142	Discussion,	177, 193	“ to Rev. B. Fenn,	196
A gentleman,	143	Devotedness of mind,	188	“ from Mr. Lewis to Mr. Cam.	204
A word for Universalists,	147	Decline of E. Methodism,	77	“ Mr. Crane, E. Hoag,	133
Atonement,	149, 156, 165	Dying in transgression,	126	“ to M. Harker,	142, 150, 166
Association, Murray,	30	Devotion,	155	“ from J. H. C.	150
“ Central,	ib	Exposition, D. Akley,	18	“ from the Editor,	156
“ Richland,	63	“ of scripture,	181, 195	Ladies' department,	77
“ Murray,	134	Effects of endless misery,	183	Law not against the promise,	94
“ Western Reserve,	182	Evils from ignorance,	191	Lot of woman, the	107
“ Lake Erie,	199	Editorial correspondence,	90	Look at this,	140
Affairs abroad,	196	Evangelical conversion,	110	Mistake corrected	6
An offer,	205	Extract,	127	Methodism in a quandary,	52
Abner Kneeland,	ib	“ of a letter,	150	Murray Monument,	ib
A Sign,	166	“ of a “ from a mother to	157	Ministerial support,	84
		“ of a “ to the Editor,	166	More labor,	13
		“ of a “ from Ravenna,	103	Mourning Apparel,	108
Bible, the	56	Fourth of July,	2	New volume, the	5
Bro. Crow's circuit,	77	Faith, the Universalist's,	4	New publications, 7, 17, 36, 102, 148	
Black, Black,	85	Father forgive them,	54	New societies, 14, 116, 133, 164	
Blasphemy vs. Holy Ghost,	108	Fashion,	88	New preachers, 60, 85, 108	
Burchard, J., notice of	109	Frankfort, Ohio,	13	N change after death,	63
Best to be on the safe side,	119	Free Agency, 20, 31, 41, 78, 92		New birth,	103
Born of God,	128	Friendly Apostles, 61, 79, 86			
Controversial,	10, 146	Free discussion,	62, 66	Our table,	5
Close of the year,	35	Future Retribution	70, 157	Once more,	6
Cheerfulness,	83	Friendship,	204	Ohio City, notice of	30
Crusade vs. Catholics,	21	Honesty and hypocrisy,	192	Our cause in Virginia,	31
Challenge accepted,	30	Fat salaries, &c.	206	Omnipresence of God,	91
Christian's Devil &c.	45	God's love,	63	Our doctrine,	156
Campbelite vs. ism,	ib	“Got religion,”	77	Opposition, the	173
Challenge not accepted,	ib	German Universalism,	148	Obituary of D. Brown,	32
Circular, Rich. Association,	65	Good news from Maryland,	150	“ David Partridge,	36
Contrasts,	70	Hudson, Oho,	21	“ Arthur Harshberger,	56
Convention, U. S.	11, 54	Happiness,	127	“ Mrs. S. Grier,	61
“ S. Carolina,	37	“ its degrees,	173	“ Mrs. M. Shelden,	72
“ Western States,	45	Have you got religion,	172	“ of two children of J. Clark,	ib
“ Illinois,	104	Is it good logic,	21	“ Capt. Waterman,	ib
Conference, Monroe, O.	15	Immortality,	23	“ Rev. Mrs. Chase,	112
“ at Tiltonville,	20	Imprisonment for debt,	28	“ Amasiah Watson,	120
“ at Akron, 43—Ohio City,	205	Influence of doctrine,	37	“ Ichabod Lathrop,	ib
“ at Lenox,	ib	Incontrovertible argument vs. Univer-		“ Jos. Thiel,	ib
“ at Centreville,	79	salism,	53	“ Mrs. E. Thomas,	160
“ at Burton,	116	Impartial grace,	78	“ Capt. B. S. Knight,	ib
Christmas Reflections,	100	Infidelity,	159	“ John Holmes, Esq.,	183
Christian brethren,	87	Judgment seat,	100, 118	“ Artemas Beals,	197
Character of God, the	94	Journey to Ohio,	116	“ Rev. Mrs. Bond and child,	200
Cause in Pittsburgh, the	141	Letter to the Editor, W. H. Jolley,	3	One Baptism,	188
Conversions,	109	“ to a friend, by Louisa,	4	Original anecdotes,	203
Constitution for Association,	117	“ to the Editor, T. Strong,	14	Phrenology, 2, 19, 35, 42, 175	
“ for Societies,	135	“ A. Criehtfield,	15	Popular objections, 6, 15, 21	
“ for O. S. Convention,	163	“ E. Hoag,	17	Preachers, want of	22
Christ an infallible teacher,	180, 190	“ R. Smith,	18	“ of damnation reprov'd,	124
Character of Judas,	191	“ W. Bell,	36	Preaching Christ,	151
Contentment,	196	“ D. Gray,	43	Penalty of God's law,	46
Convention,	190	“ to Mr. Arnott by the Editor,	68	Pay the printer,	56
“ Illinois state,	190			Post masters—official duties,	85
“ Pennsylvania,	190			Pleasure of God, the 86, 102	
Close of the volume,	205			Predjudice,	108
Doctrine of Christ, &c.	75			Profession not practice,	160
				Postage,	172
				Poetry of death,	172



Queries and answer,	13	Wife,	47
Questions for partialists,	37	What in this world &c.	52
Query and questions,	52, 53	Western U. Hymn Book,	61, 69
Questions,	104, 119	Wherein did the popular, &c.	67
Removal of Bro. E. Hoag,	14	Western University of Pa.	77, 141
“ of Bro. J. A. Gurley,	127	Who will do likewise,	101
Report of the U. S. Convention,	68	Warning sinners, &c.	134
“ of churches in Pittsbnrgh,	86	Western Pennsylvania,	206
Religion,	47	Yes, how easy,	60
Rankin's sermon,	103	Young men's Institute, Pitts'gh,	104
Reflections on the gospel,	103, 109	Victim of avarice,	111
Reciprocal love,	107	Zeal in our cause,	54
Religious tests,	133		
Religious discussion,	134		
Recompense at the resnrrection,	142		
Roman Catholicism,	179		
Reason, by H. Torrey,	197		
Editorial items,	202		
Request,	206		
Shall surely die,	2		
Special notice, the	7		
Star in the East,	14		
Sharpsburgh, Pa.	30		
Shakspear a Campbellite,	53		
Sermon by J. Hemphill,	185		
Statistics,	203		
Synod of Ohio,	59, 67, 86, 91		
Satan's insurance office,	ib		
Signs of the times,	63		
Self-love,	64		
Steubenville, Ohio,	68		
Skepticism, by H. Torrey,	87		
Scraps from my diary,	110		
Speculative Universalism,	115		
Spirit of do.	117		
Sermon by L. L. Saddler,	89, 97		
“ by D. Tenney,	121		
“ J. Whitney,	129		
“ extract, H. P. Sage,	158		
“ a Lay,	203		
Sympathy,	171		
Springfield Rhymer,	173		
To our patrons,	6		
“ Ohio patrons,	14, 19		
Total depravity,	38		
To a mother,	47		
Tour in Ohio by the Editor,	51		
To Mr. Winans,	52		
True because ancient,	54		
To the ladies,	55		
The living phantom,	ib		
Transfer, the	69		
The mother,	80		
To delinquent snbscribers,	95		
The time-piece,	96		
Tendency of Unlversalism, &c.	102		
To the public,	116		
The duel,	125		
The difficulty,	141		
The village preacher,	174		
Temptations,	180		
The Prospectus,	207		
Their part,	203		
Wealth of Editors,	167		
Why not give it your influence,	155		
Who and what have not failed,	24		
What does it mean,	44		

## INDEX TO POETRY.

A sketch, by Isora,	4
Why don't he come,	15
Female christian,	23
Fear not,	24
To Isadore,	39
Acrostic,	47
Sun of earthly love,	48
Sleeping infant,	55
Inspiration,	63
I'd offer thee this heart, &c.	64
Answer to I'd offer, &c.	ib
Epitaph,	69
Broken ties,	71
A lament,	72
The creation,	79
To —, by Christiana,	87
Close of the year,	88
The new year,	92
New year's offering,	93
Acrostic,	102
A dream,	110
The convert,	112
Invocation,	ib
Remember me,	ib
Parting words,	ib
When shall we meet again,	115
Mary's tears,	120
I ask not length of days,	ib
Light, of Amna	ib
Love of country,	128
There is a laud of calm delight,	136
To a depra ted spirit,	ib
The parting, and love not,	ib
Ye woods and wilds, &c.	144
Iveen Mary in prison,	ib
Lines on the death of a mute,	152
Creation's voice,	160
My mother,	ib
To Elsie,	167
Resignation,	174
Misery and its antedote,	ib
The resurrection,	175
To a sister,	175
Voice of God,	ib
O, what is life,	ib
The Neglected child,	183
Life, Pilgrimage,	187
Perpetual Adoration,	198
Daughters Dream,	198

## WESTERN UNIVERSALIST HYMN BOOKS.

A LARGE quantity of the Western Universalist Hymn Book is now at the book-binder's, and will soon be ready for delivery. Those Societies which are not already supplied, will be furnished with any quantity, by addressing the Editors of the Glad Tidings, Pittsburgh, Pa.

## General Periodical Office.

SUBSCRIPTIONS received at the Office of the *Glad Tidings* for the following Periodicals: Penny Magazine at \$2 per annum in advance. do Cyclopaedia at \$1 50 per vol. or \$2 bound. Chamber's Edinburgh Journal at \$2 25 per annum in advance. Published in monthly parts. Richardson's Dictionary, to be complete in 30 parts, 50 cents each. Posthumous Papers of the Pickwick Club, edited by Boz, bound at \$2 50 per volume. Oliver Twist, by Boz, semi-monthly, at 12 cents each part. Bentley's Miscellany, edited by Boz, in monthly parts, at \$6 per annum. United States' Magazine and Democratic Review, monthly, at \$5 per annum in advance. Our Globe, illustrated, in weekly nos. at 12 cents each, or \$6 50 per year. The Select Library, in weekly nos. at 12 cents each. The Ladies' Book, in monthly parts, at \$3 per annum in advance. Ladies' Companion, a monthly Magazine, at \$3 per annum. New volume commenced in May. The Ladies' Garland, published semi-monthly, at \$1 per annum in advance. Commenced in July. The Gentlemen's Magazine, monthly, at \$3 per annum. New volume commenced in July. A supply of Bound volumes, from the commencement, of the above, constantly on hand. Subscribers by mail and others, will be carefully and promptly attended to. WM. E. ROGERS, July 14. Agent

## THOMSON'S

*Celebrated Stomach Restorative, or Vegetable Anti-Dyspeptic*

## WINE BITTERS.

THE salubrious effects of this admirable medicine, have been so great, that it is esteemed by thousands who have used it, as unrivalled in the class of tonics, by any remedy now extant. For removing dyspeptic affections and habitual costiveness, regulating the tone of the stomach, restoring digestion, and correcting the appetite, it stands unparalleled. To sedentary persons, it is an unusual luxury; for its happy effects are apparent in dispelling faint, torpid feelings and head-ache, and dilating a warm glow through the system, by increasing a healthful circulation of the blood. For organic diseases of the stomach and bowels, it is both a safe and pleasant remedy. Take from one-half to a wine-glass full three times a day. Price, one dollar per bottle.

Prepared and sold at No. 74, Diamond Alley, between Wood and Smithfield streets, where all of Thomson's Medicines can be had, and also medicines for all diseases—as, the rheumatism, piles, venereal, ague and fever, tetter, cancer, and all other diseases. DR. WM. P. RILEY, Pittsburgh. July 14, 1838.

## Thomson's Cholera Syrup.

THIS medicine is an excellent preventive for the cholera, that highly malignant disease which has proved so fatal to a great portion of the human race, and baffled the skill of the most learned physicians. This syrup has been used with the greatest success in cases of cholera morbus, and never has failed to give speedy relief, wherever it has been timely administered. It is equally good for all complaints that bear any resemblance to the cholera—such as pain in the stomach or bowels, choleric, dysentery, and also for colds, coughs, pain in the side, &c.—in all of which it will be found an excellent remedy, and may be used with perfect safety.

DIRECTIONS.—Shake it well before using. To avoid the disease, take a table spoon full three times a day. If you have an attack, take half a wine-glass full every half hour, at the same time keep warm in bed.

Prepared and sold at No. 74, Diamond Alley, between Wood and Smithfield streets, where all Thomsonian Medicines can be had, and also medicines for all diseases—as, the rheumatism, piles, venereal, ague and fever, tetter, cancer, and all other diseases. DR. WM. RILEY, Pittsburgh. July 14, 1838.